Ilm-o-Amal ki durustagi hamari infiradi-wa-ijtemai zindagi ka sab se bada sarmaya hai, sahih ilm ki roshni hi siraate mustaqeem par qayem rehne wale aur duniya-wa-Aakhirat mein manzil-e-maqsood ko pa lene ka zariya hai, Ilm insaan ko sahih raasta dikhati hai aur is ki roshni mein amal kamyaabi ki manzilo tak pahonchata hai, Ilm-o-Amal hamari zindagi ka lazmi chiz hai aur jab bhi ilm-wa-basirat aur sahih fikr-o-fahem ki roshni kamzor padegi aadmi zyada ebaadat ke bawajood kisi bhi naye aur purane fitne ka shikaar ban sakta hai, shariyat aur deen ka pukhta ilm insaan ko noor baseerat se roshan karti hai aur har waqt ronuma hone wale tabah kun fitno ko samajhne aur haqq-wa-baatil ke darmiyaan fesle ki qudrat ata karti hai, Aqaeid-wa-ebadaat aur aqwaal-wa-aamaal mein aane wale fitne aur shukook-wa-subhaat ko door karne ka sahih raasta dikhati hai aur is ko door karne mein madadgaar sabit hoti hai, hum dekhte hai ke is waqt ilmi halqo se le kar awaamun-naas aur noujawano mein ek badi tabdili aayi hai, har jagah ilm-wa-tehqeeq aur talab-wa-justuzu ka darya beh raha hai, pehle ke muqaable ilm aur deeni bedaari ka chalan aam ho gaya hai, tehqiqi booklet aur kitabein aur mukhtalif tarah ke media ke zariye har aadmi ke hath mein ulama ke duroos, taqreer-wa-tehreer ba-aasani pohanchti hai aur har khas-wa-aam ko faiyde ka behtareen mauqa milta hai, in sab khubiyo ke bawajood bhi kamzor ilm ki bina par nauzawano ke behak jane ka silsila jaari hai, doosri taraf Ilm-wa-marifat ki roshni mein hamari amli giraf simat`ta aur girta chala jaraha hai, Ilm-wa-tehqeeq ke moti bilkherne walo se lekar aam musalmano mein bad amli aam hoti chali jaarahi hai, jab ke husul ilm ka samra aamaal saleha, lihaaza har shakhs ko Aqaeid-wa-aamaal ke baab mein pukta ilm haasil karne ka ehtemaam karna chahiye, aur phir isi ilm ki roshni mein amli zindagi ki mazboot ghati karne ki puri koshish karni chahiye.

ilm-wa-basirat ki roshni mein kisi bhi fitne ko har waqt pehchanna aur is se ummat ko bachana ahle ilm ka kaam hai, Allah Taala ne qaroon, is ki doulat aur iske takabbur ka zikr karte huwe farmaya "Pas qaroon puri aaraish ke sath apni qoum ke majme mein nikla, to duniya ki zingadi ko chahne wale kehne lage, Kaash ke hamein bhi kisi tarah woh mil jaata jo Qaroon ki diya gaya hai, ye to bada hi qismat ka dhani hai, Ilm wale log samjhane lage ke afsos! Behtar chiz to woh hai jo bator sawab inhein milengi jo Allah par eeman laye aur sunnat ke mutabiq amal kare" (Surah Al-Qasas, 79-80). Daulat mein chupe huwe fitne ko jab log pehchaan na sake aur is par nichawar hogaye to ahle ilm ne apni ilm ki gehrai ki roshni mein is fitne ko pehchan liya aur is se qoum ko aagah kiya, jis se maaloom huwa ke ilm walo ki nigahein har janam lene wale fitno ko bhanp leti hai aur kamzor ilm wale is ka shikaar ho jate hein.

Hamari Takhleeq Ka Maqsad :

Irshad Bari Taala hai "Allah woh hai jis ne saat aasmaan banaye aur isi ke misl zameene bhi, is ka hukm is ke darmiyaan utarta hai taaki tum jaan lo ke Allah har chiz par qadir hai, aur yaqeenan Allah ne har chiz ko apne ilm se ghaire rakkha hai" (Surah Talaaq, 12). Lihaaza Allah Taala ki qudrat-e-qamila ka ilm aur is ki roshni mein ebadat karna hi takhleeq ka asal maqsad hai, is liye ke sahih mano mein ebadat ka haqq is waqt tak nahi ada kiya ja sakta jab tak ke Allah se qareeb karne wala nafa baksh ilm na ho,aur jis shakhs ne ilm hasil kar ke is par amal kiya to goya is ne takhleeq ko pehchana aur is ka haqq ada kiya, doosri jagah Allah Taala ne farmaya : "Mein ne Jinno aur insaano ko mahez apni ebadat-wa-bandagi ke liye paida kiya hai" (Surah Zariyaat, 56). Lihaaza jo shakhs ilm wala ho aur amal se aeraaz kare to woh magzoob aleh ke raaste par hai aur jo shakhs ilm-wa-basirat ke khoob ebadat aur mujahida karne wala ho woh gumraah aur rahe mustaqeem se bhatka huwa hai, Imam Sufiyan Bin Ayena ne isi baat ki taraf lateef ishara karte huwe bayan farmaya : Hamare Ulama mein se jin logo mein fasaad-wa-bigad daakhil huwa aur yahudiyo ki mushaba hogaye aur hamare aabido aur zahido mein se log fasaad ka shikaar huwe woh Isaiyo ke mushaba hogaye" kyun ke nasara ne begair ilm ke amal kiya aur gumrahi ka shikaar huwe, yahood ne haqq pehchanne ke ba-wajood na farmani kiya aur Allah ki na-razgi ka mustahiq huwe.

Ilm Roshni Hai :

Irshad Bari Taala hai "Aur isi tarah hum Aap ki taraf apne hukm se rooh ko utara hai, Aap se pehle ye bhi nahi jante the ke kitaab aur eeman kya chiz hai? lekin hum ne ise noor banaya, is ke zarye se apne bando mein se jise chahte hai hidayat dete hein aur be shak Aap raaste par chalne walo ki rehbari kar rahe hein" (Surah Shura, 52). Maloom huwa ke Quran ka ilm hasil karne keliye hidayat ka noor aur chiraag hai, jis ki roshni mein aadmi har tarah ke khatraat aur hilakat wali chizo se bachte huwe chalta hai, isi liye kitaab-wa-sunnat mein ilm aur ahle ilm ki fazilat aur is ki qadr-o-manzilat bayan ki gayi hai, Irshad Bari Taala hai "Allah tum mein se un logo ke jo eeman laye hain aur jo ilm diye gaye hain darze buland kar dega. (Surah Mujadla, 11). Imam bagwi رحمه الله farmate hai "Aisa momin jo ilm wala hai ise begair ilm wale momin par darja aur fazilat hasil hai". Nabi Kareem ﷺ farmate hai "Allah Taala jis ke sath khairo bhalai ka irada rakhta hai ise deen ki sahih samajh aur faham de deta hai" (Sahih Bukhari, 71)

"Khaira" :nakra waqe hai, jis mein har tarah ki bhalai daakhil hai, darasal husul ilm ki koshishe aur aadmi ka shoq-wa-jazba deeni majliso mein shirkat keliye nikalna aur ulama ki sohbat hasil karna ye sab Allah Taala ki mashiyat aur irada hai, aur jo shakhs ahle ilm ki qadr na karega un ki majliso se apne aap ko door karle, ilm-wa-basirat ki raah chodh kar be ilm logo ke peeche bhaag raha ho, goya woh is khair-wa-bhalai se mehroom kar diya gaya hai, Allah Taala farmata "Isi ne apne Rasool ko hidayat aur sacche deen ke sath bheja hai" (Surah Tauba, 33). **"Alhuda"** se muraad nafa dene wala ilm, aur **"Deen-ul-Haqq"** se murad amal-e-Saleh jo Allah se qareeb karde aur yahi dekar Allah ne apne Rasool ko bheja tha.

Ilm Begair Amal ke Nuqsandah hai:

Jandub Bin Abdullah Al-zadi رضي الله عنه bayan karte hain "Rasoolullah ﷺ ne farmaya "Us Shakhs ki misal jo logo ke khair ki taalim deta hai aur apne aap ko bhula deta hai is chiraag ki misl hai jo logo ko roshni deti hai aur khud ko jalati hai" (Sahih Al Jame, 5831). Duniya mein apne ilm se doosre ko fayda pochchata hai, aur aakhirat mein apne aap ko jahannam ki aag mein jalata hai, Abdullah Bin Masood رضي الله عنه se marvi hai Nabi Kareem ﷺ ne farmaya "Qayamat ke din ibn-e-Aadam ka qadam Allah Taala ki bargah se us waqt tak na hat sake ga jab tak ko woh paanch sawalo ka jawab na dede, aur ise mein se ek hai: Jo Ilm hasil kya us ke mutabiq kitna amal kiya?" (As-Sahih Albani, 946)

Ek Nouzawan ummul Momineen رضي الله عنها se bahut sare sawalaat karta, ek din aap ne pucha: bete! jo mujh se

sunte ho us par amal bhi karte ho? kaha: Ammi jaan mein to amal nahi karta, farmati hai: bete! mere aur apne khilaf mazeed Allah ki hujjatein qayam na karo, goya jis qadr tum par hujjat puri hoti jaye gi aur amli taqseer aur kotahi ki bina par tum Allah Taala ke ghusse ka mustahiq na ban jao". Faizal Bin Ayaz رحمه الله bayan kare hein " Ek shakhs ilm hasil karke bhi jahil rehta hai jab tak ke us ilm par amal na kare aur jab amal karne lage tab woh haqeeqat mein aalim kehlata hai" (Aqtaza, Ilm-ul-Khateeb, page 31). Imam Ibne Qayyam رحمه الله bad-amli mein mubtela Ulam-e-Soo (Bure Ulama) ki khatarnaki bayan karte huwe likkah hai " Ulama-e-Soo jannat ke darwaze par bhaithe huwe hain, logo ko apne baaton se is ki taraf dawat de rahe hein, aur apne kirdaar aur amal se jahannam ki taraf bula rahe hai, jab woh apni baato se kehte hein, Aao is taraf, to sath hi apne kirdaar se kehte hain ke ise mat suno! agar ye apni baat mein sacche hote to sab se pehle use khud apnate, zahiri soorat mein to rehbar hein magar haqeeqat mein daku hein" (Al Fawaeid, Ibn Qayyam, 81).

Anas Bin Malik رضي الله عنه bayan karte hein Nabi kareem ﷺ ne farmaya "Meraj ki raat mera guzar aise logo par huwa jin ke hount (lips) kechiyou se kaate jarahe the, mein se pucha: Jabrail ye koun log hain? kaha Aap ke ummat ke woh khutba-wa-muqarrareen hein jo lachchedaar taqreerien karte the magar khud amal nahi karte the, aur Allah ki kitaab padhte aur us par khud amal nahi karte the" (Sahih Al Jame, 129:hasan). Aaj aise peshawar Ulama aur khatibo ko kami nahi hai jo tablig-e-deen ke naam loot-maar aur khule aam saude bazi karne mein bhi sharam mehsoos nahi karte, aur afsos aise duniya parast gaane wale ke jurm mein zimmedaro aur logo ka bada tabqa ta`oun aur mauqa de kar brabar ka shareek hai, Allah Taala Ahle eeman ko khitab karke farmata hai " Aye Eeman walo! Tum aisi baat kyun kehte ho jo khud nahi karte, naraazgi ke aetebaar se Allah ke nazdeek badi chiz hai ke tum woh baat kaho jo khud nahi karte" (Surah Saf, 2-3)

Salaf Sualeheen ilm hasil karne walo ko amal ki khas naseehat karte, hatta ke hadees ka ilm hasil karne walo ka haal ye hota ke hadees par amal karke hifz-e hadees par madad lete the, Ilm ki hifazat aur ise mazboot banane ka behtareen zariya amal hai, jab aadmi ilm par amal karna chodh deta hai to woh ilm hamare seene se utha liya jata hai, Imam Shebi رحمه الله bayan karte hai "Hum log hadees-e-Rasool ﷺ ki hifazat ke liyeis par amal kar ke madad hasil karte the (Jame Bayan-ul-Ilm 1/709)

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Imam Qasim bin Ismail Bin Ali رحمه الله bayan karte hein " Hum log Bashar Bin Haaris ke darwaze par jama the, jab aap ghar se nilkle to hum ne darkhuwast ki aap hamein hadees bayan kijiye. farmaya: Kya tum log hadees ka zakat dete ho? Hum ne kaha: Aye Abu Nasr! kya hadees ki bhi zakat di jati hai, farmaya! Haan! jab hadees suno to is mein jo bhai amal, namaz, tasbeeh wagaira ka ho is par amal karo" (Tareekh damashq, labin asakar:10/185). Imam Marwaza رحمه الله kehte hain" Imam Ahmed Bin Hambal رحمه الله ne mujh se farmaya : ke Nabi kareem ﷺ ki jo bhi hadees mein ne likhi hai zaroor is par amal kiya hai, yahan tak ke jab meinne pachna lagwana ki hadees se guzra to mein ne bhi pachna lagwaya aur hajam ko uzrat ke tor par ek dinar diya jaisa ke Nabi Kareem ﷺ ne diya tha"

Ilm aane ke baad Salaf Sualeheen amal ki taraf sabqat karte, Imam Ibne Qayyam رحمه الله apne Shaykh Imam Ibne Taymiyah رحمه الله ke bare mein naqal karte hein ke "Nabi Kareem ﷺ ki ye hadees jis mein har namaz ke baad Ayatul Kursi padha to is ke aur jannat ke darmiyaan sirf maut hail hai" (As Sahiya Albani, 972) mein ne namaz ke baad ise kabhi tark nahi kiya (Zadul Maad, 1:285).

isi tarah mana karne ke baab mein jab ilm hojata ke kitab-o-sunnat mein is kaam se mana kiya gaya hai to fouran ise tark kar dete aur phir kabhi qareeb na jate. "Ibne Umer رضي الله عنه hein mein ne Umer رضي الله عنه se suna aap farma rahe the ke Nabi Kareem ﷺ ne mujh se farmaya: Allah tumhein mana karta hai ke tum apne baap dada ki qasam khao" (Sahih Bukhari, 6647 / Muslim, 1646). Hazrat Umer رضي الله عنه bayan karte hein " Allah ki Qasam! jab se mein ne suna kabhi mein ne jaan kar aur na hi naqal karte huwe is chiz ke qasam khai" Andaza kijiye ke arab ke log baat baat par baap dada ki qasam khane ke aadi the, un ki zaban par ye chiz bila-takalluf jari rehne wali thi, magar ilm aane aur is ke hurmat ko jaan lene ke baad phir kabhi dobara na kiya".

Aaj wasail ilm aur har tarah ki sahuliyat ke bawajood ilm kamzor hota jaraha hai, zaroorat hai ke hum ilmi majliso aur mustanad Ulama-e-Kiraam ke duroos-wa-mahaziraat se mustafeed hon, manhaji kitabo se ta`alluq paida karein aur hamesha ahle ilm se jude rahein, har nazuk masle mein ahle ilm ki taraf ruzu karein, Allah Taala har fitne se hamari hifazat farmaye.